

# 556 OASSEN DOEILFOLDS DIEHAALIAU OAWOA Dyoflasy Gasy oWROA SawA Df RGA

CHEROKEE SCRIPT of the first paragraph of Psalm 121:1-2 — "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" However, the prayers to the Christian gods helped them none, and at the point of bayonet they fere forcibly removed from their ancestral lands.

van Buren announced that he was happy to inform that the Cherokees were peaceably and without reluctance removed. (The German newspaper under the Nazis also made such announcements: "It is with great joy that we announce that — this or that town — is now Judenrein — rid of Jews"). But the Rev. Jesse Bushyhead who reported the march to the New York Observer, wrote this:

"When I read in the President's Message that he was happy to inform the Senate that the Cherokees were peaceably and without reluctance removed — and remember that it was on the third day of December (1838—VFB) when not one of the detachments has reached their destination; and that a large majority had not made even half their journey when he made the declaration. I thought I wished the President could have been there that very day in Kentucky with myself, and have seen the comfort and willingness with which the Cherokees were making their journey." (From THE TRAIL OF TEARS by John Parris, Unto These Hills.).

This was by no means an isolated case. Where the Indians were not slaughtered outright they were forced to take this grief-laden journey — from the north, east, south... — and cover the trail of tears to the barren area of Oklahoma which was to have been Indian territory forever. But "forever" was a meaningless figure of speech. Of all the Indian territory in Oklahoma only the Osages have managed to retain theirs thus far.

"So long as the grass shall grow," solemnly pledged the American government to the Dakota Sioux, we will not touch the Black Hills. These contained the Sioux sacred mountains. Most of the rest of the Sioux lands had already been taken away. But the grass did not even have a chance to sprout before the pledge was broken. Chief Red Cloud said: "White man lies and steals. My lodges were many, but now they are few. The white man wants all... The Indian will die where his fathers died." But the Dakotas were unable to stay the greedy land-grabbers with their primitive weapons as Hiroshima was unable to withhold the atom bomb. "I'll have no further territorial desires," was invented by the American government a century before Hitler and Stalin.

Helen Hunt Jackson, author of A CENTURY OF DISHONOR and RAMONA, wrote this: "It makes little difference, however, where one opens the record of the history of the Indians; every page and every year has its dark stain. The story of one tribe is the story of all, varied only by difference of time and place; but neither time nor place makes any difference in the main facts. Colorado is as greedy and unjust in 1880 as was Georgia in 1830, and Ohio in 1795; and the United States Government breaks promises now as deftly as then, and with added

ingenuity from long practice."

When speaking to a young Coloradan of the atrocities committed by the Colorado whites, he surmised the situation thusly (not verbatim): The two cultures could NOT live side by side in peace. One had to give. Since "might is right", the whites took everything they could. Regrettable as the past was, and in spite of the slaughter of Indians, we should not complain, because we now enjoy the benefits of Colorado, Denver and Boulder." Now, this was uttered by an intelligent lad who is not obsessed with the Anglo "better than thou" ideas. If his feelings are such that the benefit of living on the fat of the land pardons murder by their illustrious ancestors, then it is no wonder that the true Anglo and PLOWT is so sanguinary.

What was the Amerindians crime? His love for the land of his fathers. When he protected his camping-grounds with his arrows and tomahawks and managed to slay a few intruders, that was called a massacre. But when the whites with firearms wiped out complete, unarmed encampments, the whites shrugged it off as a mere raid. "The only good Indian is a dead Indian." opined such a personage as General Sheridan himself. This slogan was taken up by the Anglos, and Texans in particular who immediately slaughtered the Cherokees who found refuge in their midst, exterminated all the Tejans( which meant, "Friends", as the original Texas Indians were called) and removed the Caddo Nation to Oklahoma. This "noble" slogan is still within the memory of many Anglos.

Too late to cry over spilled milk. However, the Anglo displays neither remorse nor shame. Some even insist upon perpetuating a perverted history about the Amerindians through movies, TV and even cartoons. The Indian victims are pictured as the villains, but the Dillingers, the robber barons are the heroes. The young Indians who are fed in the schools, in the movies and over TV with this type of glossed over and falsified mallarky, become greatly disturbed. The last vestiges of pride in his ancestry which he still had is robbed from him.

The Indian problem is almost solved. The Negro problem will be solved eventually. But with the nature of the Anglo being what it is who will be next?..

On June 1st (after the above was written), the Gasoline Alley cartoon portrayed Chipper helping the "supposed- no-good Albert with his chemistry. Clovia objected. Chipper assured her that Albert is a good guy. Disappointed Clovia added: "Now Ruthie and I will have to find someone to hate." That describes the nature of the Anglo.

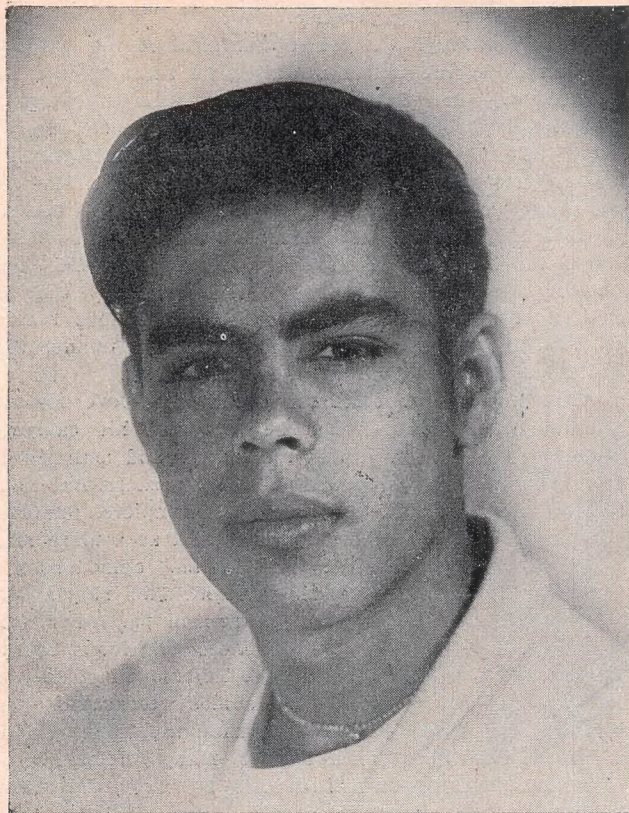
## THE INDIANS OF COLORADO

### The Arapahoes

(This is an expanded article on one originally written by Redwing Ordunez, an Arapahoe lad, as a report to his school, with additional information by VFB)

Colorado was originally populated by three major groups. The earliest group to reside in Colorado were the Utes (Yutahs — Blue Sky People, altho the other Indians called them "Black People"). They lived mainly in the southwestern areas of Colorado and in most of Utah. The second major group were the Cheyennes (Striped Arrow is one interpretation), the third were the Arapahoes. The Arapahoes and the Cheyennes were related and belonged to the large Algonquian linguistic group. They originally occupied territories around the Great Lakes in northern Minnesota. The word Arapaho means "taatoed on the breast". They call themselves "Hinana'e'ina — The People".

In Colorado the Arapahoes occupied mostly the North-eastern part of the State between the Arkansas and



Redwing Ordunez, an Arapaho brave and author of this story. He and his brothers, Geronimo and Hiawatha, are of great help with the mailing of VILTIS. Foto Nate Moore of La Canada, Calif.

Platte Rivers. They were a taller and fairer (lighter skinned) people than the Utes. They were artistically and religiously inclined. They loved their horses and took pride in acts of bravery.

Originally there were five groups of Arapahoes who spoke different dialects, but they intermingled and consolidated into two groups, the Nawuthineha (Southern) who lived around the Arkansas river, and the Nakasinena (Northern) who lived around the Platte river. During the first contact with the white man the entire tribe numbered 5000.

In 1860 there was an Arapahoe encampment right in the middle of Denver. Soon the greed of the gold-digging whites got the worst of them and through the usual deceit and broken pledges, and inspite of the fact that the Arapahoes were considered the white man's friends, they were removed to Oklahoma in 1869.

The removal of the Cheyennes proceeded with great tragedy, to the shame of the whites and Denverites in particular. The Reverend Col. Chivington invited the Ceyenne chief, Black Kettle, and a number of others to come to Denver for talks of land transfer (grabbing). They were persuaded to encamp at Sand Creek, 30 miles removed from Denver. The Cheyenne came in good faith. They even raised the American flag above Black Kettle's tent, to indicate that they were friends of the Americans. However, during that night of November 9, 1864, the "Reverend" summoned a thousand troupes and ordered to: "Kill and scalp all big and little; nits make lice". All Indians were slaughtered. The wife of Chief Black Kettle was shot down in his presence. He managed to escape. The aged Chief White Antelope, 70, standing in front of his tent, folded his arms and sang the death song before being slain in cold blood: "Nothing lives long, except the earth and mountains". 300 Cheyennes of whom 225 were women and

massacred the unarmed and defenseless Indians, reutrned to Denver, and amidst whooping and joyous shouting exhibited in a theatre scalps, arms and legs of the victims. Kit Karson, by no means an Indian lover, called it a cowardly massacre. (American Heritage Indians, p. 345). Chief Black Kettle was eventually forced to sign away their ancestral lands to the white land grabbers, and be removed to Oklahoma.

But even in the newly removed lands, which was to have been Indian forever, white treachery once again overtook them. Once again their village in Oklahoma was fallen upon by the order of Lt. Col. George Custer who ordered to hang all men and take prisoners all women and children. 103 Cheyennes warriors were slain, plus women and children. But Divine retribution finally caught up with Custer, when he was on another Indian hunt.

The Utes, who have put up many brave but futile fights to retain their ancestral homes in Colorado, likewise lost their fight, but of all Colorado Indians they were able to remain in at least a small section of the State along the New Mexico border. The manner of the forced enclosure of the Utes of Colorado prompted a government official to state: "An Indian reservation is full of Indians surrounded by white thieves." (Forbes Parkhill in his book THE LAST OF THE INDIAN WARS.) The Northern Arapahoes were placed in reservations in Wyoming in 1878.

Gen. Sherman wrote of Custer as "a brash .. foolish young man ...." Such were many of the paleface heroes.

When the Indians lived in Colorado, because of the nomadic nature of the Cheyennes and Arapahoes, permanent settlements did not exist. Their manner of life and need for hunt required them to be on the constant move. They lived in portable tents, tipi's. Thus, the hunt of the Buffalo was a necessity. He supplied the source of food, clothing and the tipi which required fom 11 to 21 buffalo skins. Even for sewing together of the skins the buffalo sinew was used as thread. Besides the buffalo, deer, elk, rabbit and dog were other meat sources. The white dog was a delicacy among the Arapahoes and Cheyennes.

The story of the creation among the Arapahoes parallels that of the bible. God was the Great Spirit Father who resided above, and the earth was the mother. In the beginning there was nothing but water and a father, mother and a son floating eternally on a flat peace pipe. The son wanted room where he could play and run around. The father summoned the water fowl who dove deep under the water and brought up clay which was stuck around the peace pipe, thus land was formed. At the command of the father more clay was brought up. The father shaped them into human forms and infused life into them and taught them the art of procreation to populate the earth. The Arapahoes left a rich collection of legends which were compiled by the anthropologists Al Kroeger and George Dorsey.

Piercing the ears among Arapahoes males, called "tceitahatiit", was believed to bring good luck, especially if done by another male. They always painted their faces, except when in mourning. Red colors were preferred by the old men. Black was used as a sign of victory in battle. The Arapahoes were the only ones of all the Indians whose beadwork on moccasins was of significance, and not merely for decoration. Yellow, blue, red and green were favored for beadwork.

Among the Arapahoes the Sun Dance was most sacred. This dance was eventually prohibited by the American government. A huge pole was ceremoniously erected. The preparations were elaborate. From the top of the pole thongs were suspended. Wooden pegs were pierced through the flesh and the breas and backs of volunteering young braves, which were attached to the thongs. The